

of some newly-found mineral; and this is but natural, when we remember the great number of gods that are here worshipped. But while this condition of feeling explains why there is such a danger, it rather increases than lessens the danger itself that can result from the views that these Unitarians intend to propagate.

But we are not uneasy concerning the final outcome of this new movement. They who are advancing under the banner of the cross are following a Leader who has promised them most certain victory. He who is with us is greater than any who may oppose themselves against Him. And if He in whom we believe is the *Way*, as we know and are assured that He is, then any who turn aside from Him, and follow instead the by-paths of human reason and human speculation will most certainly go astray, being led out of the true *Way* by their own devices. If He is the truth, the source and fountain of all truth, as we know and are assured that He is, then any who turn aside from seeking Him, and roam instead over the fields of science or of philosophy, endeavoring to obtain therefrom a "consensus of opinion" about moral and religious subjects, "which may repel or may attract," and which may change like any other body of thought, and offer to their immortal souls this changing, fleeting uncertainty as their only satisfying portion, any who have done this have wandered far astray from Him who alone can teach them what is truth—simple, certain, soul-satisfying, eternal.

If He is the *Life*, the source and fountain of all life, as we know and are assured that He is, then those who look upon the divine character of Christ as important only as part of a "theological puzzle," soon to become a "dead issue," and who consider His sacrificial offering upon the cross as "an inoperative scheme of salvation, whereby so few are saved," rejecting that only name whereby salvation can be secured, they, also, have gone very far astray. Rejecting Him who said, "I am the Way, the Truth, and the Life," their footsteps cannot but falter in life's pathway: their minds cannot but be deceived by that which may seem specious, and yet is so far from truth; their souls cannot but perish while they are vainly imagining that, by their own efforts and their own endeavors, they have procured for themselves the highest possibilities of this life and the certainty of future happiness beyond.

We leave this Unitarian effort in Japan in the hands of God. Whatever of good there is in it in the way of social and moral teaching, He can, and doubtless will, use for His own glory. Whatever of danger there is in it, whatever misconception of truth or misapplication of truth, He can, and doubtless will, also use for the advancement of His cause in this country. He can make the wrath of man to praise Him, and He can make the efforts of those who teach false doctrines to praise Him also; and so we confidently leave this movement to the guidance of Him who turns the hearts of all men whithersoever He will, even as the rivers of water.

A DALENZETSU KWAI AT TOKUSHIMA, JAPAN.*—By REV. HENRY B. PRICE.

Upon arriving at Tokushima, my present home, on February 3rd of this year, I found in progress a meeting, which proved to be one of the most remarkable of the kind that has ever been held in Japan. Remarkable, in the first place, from the violent and determined efforts, on the one hand, to break up the meeting, and the equally determined spirit shown, on the other side, not to yield

until the time determined on at the outset; secondly, because it carried one back in his fancy to twenty or thirty years ago, when this people, breaking away from, but still clinging to, the past, exerted every power at their command to strangle the infant Christianity, which had hardly begun to raise its head, and it even carried one back into the hoary past, when Ephesus poured her rabble—who knew not why they were gathered

* A great lecture-meeting.

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**FOR THE MONTHLY CONCERT:
THE FIELD FOR SEPTEMBER.**

The field for September is one of more than ordinary interest, partly because it is the freshest of mission fields, (unless the Congo region be excepted,) and also because of the character of the field itself and the remarkable results of missionary effort there. It is also a field of limited area; hence more easily studied and definite aspects of it comprehended.

The table found on page — shows the unaltered interest of Christendom in Japan. It reveals the fact that thirty-three Churches and Societies are laboring in the Mikado's empire, (chiefly from the United States,) employing five hundred and seventy-seven foreign missionaries, and having in their connection one hundred and twenty-nine native ministers, besides three hundred and fifty native theological students soon to be engaged in the active work of the ministry. These various missions have enrolled an aggregate of two hundred and ninety-seven churches, with thirty-two thousand members. Add to these the ninety churches of the Greek Catholics and their eighteen thousand members, and the total number of nominally Christian churches in Japan is nearly four hundred, with fifty thousand members.

This is truly a very remarkable and interesting showing for a field which is yet scarcely thirty years old. Indeed, the greater part of this work has been done in the last two decades.

Our own mission, opened six years ago, now embraces five stations, in the cities of Kochi, Tokushima, Nagoya, Okazaki and Kobe. The first two are on the island of Shikoku, while the remaining three are on the larger island of Nippon. Passing from Tokushima, on the northern coast of Shikoku, a sail of some sixty miles across the bay, brings us to the

large and growing city of Kobe. From Kobe, (*Ko-bay*), the distance by rail to Nagoya is one hundred miles, and from Nagoya to Yokohama the distance is one hundred and fifty more. Okazaki is a smaller city in the Nagoya plain. Readers of the *MISSIONARY* will remember that recently Mr. and Mrs. Grimman were transferred from the flourishing station at Kochi to the new one at Kobe.

Mr. and Mrs. H. Tucker Graham, and Mr. and Mrs. W. C. Buchanan, soon to sail, are to re-inforce the Japan mission.

Notwithstanding the opposition of Buddhist priests and the violent anti-foreign demonstrations of certain turbulent classes, the outlook for all mission work in Japan is very hopeful. There is also a spirit of unity among various bodies, holding the same essential doctrines. In this respect this new Christian community is an example to the mother churches of western lands.

KOREA,

where we have no mission yet, is much less known than Japan, from the fact that until nine years ago it was still the "Hermit Nation," rigidly excluding foreign religions and civilization.

On the 7th of May, 1882, the first treaty with any western power was signed by Commodore Shufeldt of the American Navy, and early in the following year Gen. Lucius Foote, of the United States, appeared in Seoul, the capital of Korea, as the first foreign minister at the court. In September 1883, the first Korean embassy, appeared in Washington; in the following year Scotch Presbyterians and American Methodists entered the field, and in 1885 the American Presbyterians, (North,) began their work there, sending out at that time the Rev. Horace

Underwood and Drs. Allen and Herron. Peculiar interest attaches to the latter, in that his medical training was received in Nashville and his devoted wife was reared in another Tennessee town, the old historic town of Jonesboro. As the daughter of a "beloved physician," who was also a ruling elder, Mrs. Herron is known to many readers of these pages, and their sympathies have gone out to

her tenderly in her idyllic life and early widowhood.

Korea has an area about equal to that of North Carolina and Virginia combined, and a population of about ten millions. The religion of the people is Buddhist and Confucian. It is largely a system of ancestor worship. Through medical pioneer work, the door has been opened for evangelistic work, and already many Koreans have confessed Christ.

THE EPISCOPAL CHURCH IN JAPAN.

The Presbyterian reader will not doubt be interested in noting the growth and peculiar features of the Episcopal Church (English and American) in Japan.

Some four months ago the third Synod of the Episcopal Church in Japan held its sessions. The statistics show the total "membership" to be 3,003, of which number nearly two thousand were communicants. Under the supervision of two bishops there are thirty-eight clergymen, eleven of whom are natives. As in the Synod of the "Church of Christ in Japan," (Presbyterian and Reformed,) the interesting question of Standards for the new body was earnestly discussed, and something of the same kind of independence of views was expressed. It was found needful to appoint a committee on the revision of the Prayer-book, which committee is to re-

port at the next meeting of the Synod, two years hence.

"Among other motions," says a late number of the *Spirit of Missions*, "one that excited much debate was a motion for the abolition of the use of surplice. The supporters of this disclaimed any wish to quibble the use of suitable vestments in the service of the Church, but maintained that the likeness of the surplice to the vestments of Buddhist priests was a hindrance to the work of the Church among unbelievers, and was likely to excite contempt rather than reverence among worshippers. A declaration from the bishops was read, declaring their willingness to accept some other form of vestment if anything suitable could be found, and the matter was finally referred to a committee consisting of the bishops, two Japanese Presbyters, and two laymen, to report to the next Synod."

A THANKSGIVING SHIMBOKWAI IN JAPAN.

BY REV. C. K. CRAMMING.

It is customary for all the Japanese Christians to give more or less of a religious feature to their social entertainments. They do not seem to think it at all necessary to disassociate the one from the other. This blending of the religions with the social, struck me especially in an entertainment of this kind, which I lately attended.

It was given by a gentleman, who is not yet himself a member of the church,

though his wife and daughter are. He has been attending our services very regularly, however, for some months, and has expressed a desire to become a Christian. When he announced his desire to give this entertainment to the Church members, he designated it especially as a "Thanksgiving Shimbokwai," (social gathering), the reason for which, will appear later.

After the people were gathered, the

conspiracy were with convicted felons, who might or might not be acting as spies and informers; a very fine-looking man, sentenced for life, the first magistrate in Korea ever convicted and punished for bribery, and that on the complaint of a simple citizen, was in a "cell" with criminals wearing *caiques*. Some of the sentences seemed out of proportion to the offences, as, for instance, a feeble old man was immured for three years for cutting and carrying off pine brush for fuel, and an old blind man of some position was incarcerated for ten years for the violation of a grave under circumstances of provocation.

Much has been done in the way of prison reform, and much remains to be done, specially in the direction of classification, but still the great Seoul prison contrasts most favorably with the prisons of China and other unreformed Oriental countries. Torture is at least nominally abolished, and brutal exposures of severed heads and headless trunks, and beating and slicing to death, were made an end of during the ascendancy of Japan. After an afternoon in the prison of Seoul, I could hardly believe it possible that only two years before I had seen several human heads hanging from tripod stands and lying on the ground in the throng of a business street, and headless bodies lying in their blood on the road outside the East Gate.

To mention the changes in Seoul would take another chapter. Dr. Allen, now U.S. Minister to Korea, said that the last four months of 1896 had seen more alterations than the previous twelve years of his residence in the country, and the three months of my last visit brought something new every week.

As a foil to so much that is indicative of progress, I conclude this chapter by mentioning, on the authority of the Governor of Seoul, that in January, 1897, there were in the capital a thousand *mu-tang*, or sorceresses, earning on an average fifteen dollars a month each, representing an annual expenditure by that single city of a hundred and eighty thou-

METHODIST, KOREA MISSION (Northern)
MINUTES 1893-

Ms. A. 4. 10. 1. 1.

The 1st Printed Minutes of the ...
... of 1893.

A record of many ...
... recorded in the 1911 ...
... on pages 108 & 109.

Please return this
book to W. A. Noble
Rt. 2, Box 382 G,
Stockton
California,
U. S. A.

MINUTES OF ANNUAL MEETINGS
of the KOREA MISSION of the
METHODIST EPISCOPAL CHURCH

1893 to 1904

(excepting 1897)

and

The OFFICIAL MINUTES of the
FIRST ANNUAL SESSION
of the
KOREA MISSION CONFERENCE
METHODIST EPISCOPAL CHURCH

1905 - 1907

MINUTES.

OF THE NINTH ANNUAL MEETING

OF THE

KOREA MISSION OF THE M. E. CHURCH

HELD AT SŌUL

AUG. 31st. TO SEPT. 8th. 1893.

*It is being the 1st Printed Minutes of
the mission.*

EDITED BY GEO. HEBER JONES, SECRETARY.

PUBLISHED BY ORDER.

SŌUL

TRILINGUAL PRESS,

1893.

OFFICERS AND COMMITTEES.

President= Bishop Randolph S. Foster, D. D., LL. D.
Secretary= Geo. Heber Jones.
Asst " = W. Arthur Noble.
Statistical-Secretary= Geo. Heber Jones.
Treasurer= Henry G. Appenzeller.

COMMITTEES.

TRACT AND SUNDAY SCHOOL PUBLICATIONS.

Geo. Heber Jones *Chairman*
Miss L. C. Rothweiler, W. A. Noble, Mrs. M. F. Scranton,
H. G. Appenzeller.

FRATERNAL RELATIONS.

Dr. W. B. Scranton *Chairman*
Dr. W. J. Hall, H. B. Halbert.

AUDITING.

Geo. Heber Jones *Chairman*
W. B. Scranton, Miss J. O. Paine.
Auditing—W. F. M. S.
Mrs. H. G. Appenzeller.

COURSE OF STUDY IN KOREAN LANGUAGE FOR FOREIGN
MISSIONARIES.

W. B. Scranton *Chairman*
Geo. Heber Jones, Mrs. M. F. Scranton, Dr. W. B. McGill.

LOCAL PREACHERS.

W. B. Scranton *Chairman*
 H. G. Appenzeller, Geo. Heber Jones.

LOCATION, CONSTRUCTION, PRESERVATION AND FURNISHING OF
 MISSION PROPERTY.

H. G. Appenzeller *Treas. Chairman*
 Dr. W. B. McGill, Dr. W. J. Hall.

PUBLIC WORSHIP.

Dr. J. B. Busted *Chairman*
 W. Arthur Noble.

RESOLUTIONS.

Geo. Heber Jones *Chairman*
 Dr. Mary M. Cutler.

REPRESENTATIVES ON THE PERMANENT BIBLE COMMITTEE
 OF KOREA.

H. G. Appenzeller, Dr. W. B. Scranton.

ECCLESIASTICAL STATUS OF THE MEMBERS OF THE MISSION.

BISHOP WARREN HAS EPISCOPAL SUPERVISION.

I—TRAVELING CONNECTION.

ELDERS IN FULL CONNECTION.

Wm B. Scranton, N. Y. East.
 Henry G. Appenzeller, Philadelphia.
 Geo. Heber Jones, St. John's River, Florida.

PROBATIONERS.

Wm J. Hall, East Tenn.
 W. Arthur Noble, Colorado.
 Homer B. Hulbert, New Hampshire.

2-LOCAL MINISTRY.

LOCAL PREACHERS

Wuy B. McGill = Chemulpo Quarterly Conference.
 J. B. Busted = Sang Dong " "
 C. H. Kang = Chemulpo " "

EXHORTERS.

No Pyōng H	노병일	일	Chong Dong Quarterly Conference.
Hau Yong Kyōng	한용경	" " "	" "
You Ch'i Kyōm	유치겸	" " "	" "
Kim Ch'ang Sik	김창식	" " "	" "
Cho Myōng Un	조명운	" " "	" "
Pak Yun Sōp	박윤섭	" " "	" "
Ch'oi Pyōng Hōn	최병헌	" " "	" "
Chōng In Dōk	정인덕	" " "	" "

3-UNDER EPISCOPAL APPOINTMENT TO THE
WORK OF THE W. F. M. S.

Mrs. M. F. Scrauton.
 Miss Josephine O. Paine.
 Miss Mary M. Cutler, M. D.
 Miss Ella A. Lewis.
 Mrs. G. H. Jones.
 Mrs. W. J. Hall, M. D.
 Miss L. E. Frey.
 Miss Mary Harris.
 Miss Louisa C. Rothweiler.

SÖUL, KOREA..

AUGUST 31, 1893.

FIRST SESSION.

THE Ninth Annual Meeting of the Korea Mission of the M. E. Church convened in the Chapel of Pai Chai College at 9 A. M. under the presidency of Bishop Randolph S. Foster D. D., LL. D.

There were present besides the members of the Mission, Rev. A. B. Leonard D. D., Cor. Secy. of the Missionary Society, who with Bishop Foster had been appointed by the Missionary Board to examine into the conditions and needs of the various fields; Mrs. J. F. Keen, Cor. Secy. of the Philadelphia Branch of the W. F. M. S., and her daughter Miss E. L. Keen, who, at their own expense are making a tour of inspection of the mission fields on behalf of the W. F. M. S.; and Miss Lillian Hale of the North China Mission, who is in Korea on a visit. Devotional services were conducted by Dr. Leonard and the sacrament of the Lord's Supper was administered by the Bishop.

ORGANIZATION: The roll was called by the Secretary of the last Annual Meeting as follows:

Wm B. Scranton (New York East Conference)	present.
H. G. Appenzeller (Philadelphia Conference)	"
Franklin Ohlinger (Japan Conference)	"
Geo. Heber Jones (St. John's River Conference)	"
Wm B. McGill (not in Conference relation)	"
Wm J. Hall (East Tennessee Conference)	"
W. Arthur Noble (Colorado Conference)	"
J. B. Busted (not in Conference relation)	"

Mrs. M. F. Scranton
 Mrs. W. J. Hall, sr
 Mrs. G. H. Jones
 Miss Josephine O.
 Miss Ella A. Lewis
 Miss Dr. Mary M.
 Miss Louisa C. Hall

THE FOLLOWING

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KOREA..
August 31, 1893.
Korea Mission of the
Pai Chai College at
Randolph S. Foster

Mrs. M. F. Scranton	Present.
Mrs. W. J. Hall, M. D.	"
Mrs. G. H. Jones	"
Miss Josephine O. Paine	"
Miss Ella A. Lewis	"
Miss Dr. Mary M. Cutler	"
Miss Louisa C. Bothweiler	Absent in U. S.

Members of the Mission,
Missionary Society,
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Philadelphia Branch of
E. L. Keen, who, at
of inspection of the
S.; and Miss Lillian
in Korea on a visit.
Dr. Leonard and
administered by the

THE FOLLOWING ELECTIONS THEN TOOK PLACE.

Recording Secy.	Geo. Heber Jones
Asst " "	W. Arthur Noble
Statistical "	G. H. Jones
Treasurer	H. G. Appenzeller

It was Moved and Carried: that the chair appoint a Committee on Nominations to name the membership on the various Committees. The Bishop appointed H. G. Appenzeller, Mrs. M. F. Scranton and F. Ohlinger as such Committee.

It was Moved and Carried: that the sessions of the Annual Meeting be daily from 9 to 12 A. M.

Most interesting addresses were made by the Presiding Bishop and our visitors Dr. Leonard and Mrs. Keen.

DISCIPLINARY QUESTIONS.

The name of Dr. Win B. Scranton, New York East Conference and Superintendent of the Mission was called, and his character passed.

Dr. Scranton presented his report as Superintendent which was laid over for discussion.

Time having expired it was determined by vote to extend. It was Moved and Carried: that the privileges of the floor in all matters of discussion and debate be accorded our visitors from America and China.

Called by the Secretary
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Conference standing
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Sept. 1st., morning.

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The name of W. B. McGill was called and his character passed. Dr. McGill reported the work at Wönsan.

The name of W. J. Hall East Tennessee Conference was called and his character passed. Dr. Hall reported the work at Pyöng Yang.

The Bishop made inquiries as to Dr Hall's Conference status, and it was Moved and Carried: that the Secy. write to the East Tenn. Conference calling attention to the fact that Dr. Hall's name has been omitted from the printed Minutes, and request that Dr. Hall be continued in his present Conference relation, i. e. a probationer in the First Year's Studies.

The name of W. Arthur Noble, Colorado Conference was called and his character passed. Bro. Noble reported the work at We-ju.

The Bishop also made inquiries as to the Conference status of Bro. Noble, and the Secy. was directed to write to the Colorado Conference and request that Bro. Noble be continued in his present Conference relation—i. e. a probationer in the First Year's studies.

The name of J. B. Busted was called and his character passed. Note is here made that Dr. Busted has just arrived and been recognised as a member of the Mission.

It was Moved and Carried: that the duties of the Committee on Local Preachers include also that of examining candidates in the Traveling Connection.

Special Order. The reports of the W. F. M. S. work were made the special order for tomorrow (Saturday) morning.

The question of Temperance was introduced and it was Moved and Carried: that the Bishop appoint a Committee on Temperance of which Dr. Leonard shall be a member.

The Bishop appointed G. H. Jones, Miss J. O. Paine, Dr. W. J. Hall and Rev. Dr. Leonard as such Committee. Atten-

tion was called to the matter of questions of church law, which the Bishop said must be presented in writing.

It was Moved and Carried: that there be a Committee to propose these questions and present them to the Bishop. H. G. Appenzeller and Dr. Scranton were appointed such Committee by the Bishop.

Notice was given that a meeting called at the request of Dr. Leonard would be held this afternoon to consider certain questions he wished to propose. It was suggested that this meeting should be a part of the Conference and it was Moved and Carried: that when we adjourn, it be to meet at 3 P. M. inst.

Rev. Cameron Johnson of the So. Presbyterian Church was called forward and in the name of the Conference greeted by the Bishop. Adjourned by motion, the Doxology was sung and Dr. Leonard pronounced the benediction.

SECOND SESSION.

Afternoon.

This session under the presidency of Bishop Foster was given up entirely to the discussion of questions of temporal and financial policy.

THIRD SESSION.

Sept. 2nd.

Meeting convened at 9 A. M. Bishop Foster in the chair. Devotional exercises were conducted by Dr. Scranton. The Records of the Second Session, morning and afternoon were read, corrected and approved as corrected. Reports of the work of the Ladies of the W. F. M. S. were read as follows: by Mrs. Scranton on the women's work as a whole; by Mrs. G. H. Jones on the Ewa Hakdang; by Mrs. W. J. Hall, M. D., and Miss Mary M. Cutler M. D., on the medical work among women. Under *special business* the following report was presented and read.

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"The Committee to examine Bro. Jones in the studies of the Third and Fourth years of the Conference Course report his examination satisfactory and recommend his promotion in his Annual Conference. This closes his studies and graduates him to the full rank of a Traveling Elder.

H. G. Appenzeller } Com.
W. B. Scranton }

Reports were read by Dr. Scranton.

- (1) On the medical work in Söul.
- (2) On the Baldwin Chapel.

The Secy. read a communication relating to Dr. Hall from the East Tenn. Conference. The communication stated that the report on the passage of Dr. Hall's character at the last Annual Meeting was not received in time for the session of the Conference in 1892. This possibly explains the omission of Dr. Hall's name from the Printed Minutes.

The Secy. read a Communication stating that a Committee of Delegates to our Annual Meeting from the Presbyterian Mission had been appointed. Also, the Secy. presented to the meeting copies of the revised Rules of Comity. By motion Monday 9 A. M. was designated as the time for receiving the delegates. The Rules of Comity were referred to the Committee on Fraternal Relations. After a discussion of the question of self support, adjourned by motion to meet at 3 P. M. the benediction being pronounced by Bishop Foster.

AFTERNOON SESSION

The afternoon was entirely given up to the discussion of the question of self-support, most interesting addresses being delivered by the Bishop and by Dr. Leonard. Adjourned by motion, the benediction being pronounced by Dr. Leonard.

FOURTH SESSION.

Sept. 4th.

The Meeting was called to order at 9 o'clock by the Bishop who conducted devotional exercises; Rev. D. L. Gifford of the Presb. Mission leading in prayer. The Records of the Third session, morning and afternoon, were read and approved as read, after which the special order of the day—the reception of fraternal delegates was taken up.

Fraternal addresses were made by Rev. D.L. Gifford, Miss S. A. Doty and Rev. H. G. Underwood, D. D., of the Presb. Church, North; Rev. W. B. Tate of the Presb. Church, South; and R. T. Turley, Esq. of the British and Foreign Bible Society, sub-agent for Manchuria and Korea.

Responses were made by Rev. A. B. Leonard D. D., Mrs. M. F. Scranton, H. G. Appenzeller and the Bishop. It was moved and carried: that when we adjourn, we do so to meet at 9 A. M. tomorrow. After singing the Doxology the benediction was pronounced by the Bishop and the Meeting stood adjourned.

FIFTH SESSION.

Sept. 5th., morning.

The Meeting was opened at 9 o'clock by Bishop Foster and devotional exercises were conducted by Dr. McGill. The Record of the fourth session was read and approved as read.

The Bishop called for the recommendations for license and the following were presented, which upon vote were granted.

FROM CHONG DONO CHARGE 정동회
FOR RENEWAL AS LOCAL PREACHER.

Dr. W. B. McGill.

Dr. J. B. Busteed.

FOR RENEWAL AS EXHORTER.

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FOR NEW LICENSE AS EXHORTERS.

You Ch'i Kyöm 유치겸
Kim Oh'ang Sik 김창식

FROM CHEMULPO CHARGE 인천회

FOR RENEWAL AS LOCAL PREACHER.

Kang Chai Hyöng 강지형

FOR NEW LICENSE AS EXHORTERS.

Ch'oi Pyöng Hön 최병헌
Chöng In Dök 정인덕

The courses of Study were then discussed. Bishop Foster and Dr. Leonard very kindly offered to bear the expense of a set of the English books for the Local Preacher's first year of study, for Bro. Kang.

The Committee on Local Preachers reported the following as the first year of study for native Local Preachers which was adopted.

COURSE OF STUDY FOR KOREAN LOCAL PREACHERS.

FIRST YEAR.

Adopted.

- 1—The Harmony of the Gospels **스복음합서** W. B. Scranton.
- 2—The Larger Catechism (Nast's) F. Ohlinger.
- 3—The Articles of Religion and the General Rules.
- 4—Geography **스민필지** Hulbert.
- 5—A written Sermon on the atonement in On-mun.

TO BE READ.

The Peep of day **훈은전언**
Entrance to Truth Doctrine **진도입문문답**
The Two Friends **장원량우상론**

The following were presented by the Committee as a report of progress. They were accepted as such and referred back to the Committee.

SECOND YEAR.

- 1—Studies in the Old Testament Genesis—Job.
According to 구약공부 and Faber.
- 2—Ralston's Elements of Divinity
1st. Book Lambuth.
- 3—Baker on the Discipline, First half.
- 4—Manual for Native Evangelists, Nevis.
- 3—Physiology, Miss Dr. Hoag.
- 6—Sermon on Baptism in Ün-mun.

TO BE READ.

- Pilgrim's Progress.
Errors of Ancestral worship.
Leading the Family.

THIRD YEAR.

- 1—Ralston's Elements 2nd. Book 1st. half.
- 2—Evidences of Christianity, Martin.
- 3—Baker on the Discipline, 2nd. half.
- 4—Studies in the Old Testament, Jones—Faber.
- 5—Astronomy, Sites.
- 6—Sermon on Filial Piety in Ün-mun.

TO BE READ.

- Answers to Roman Catholicism, Muirhead.
Life of Tyndale, Ohlinger.
Romanism and Protestantism, James.

FOURTH YEAR.

- 1—Evidences of Christianity 2nd. half.
- 2—Review of the whole course so far as it relates to the scriptures.
- 3—Sermon in Ün-mun on the three religions, Confucianism, Buddhism and Taoism.

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Sheffield's Universal History.

Faber's Civilization, East and West.

The Bishop, also suggested that a course for class Leaders would be very desirable.

The Report of the Pai Chai College was read by Bro. Jones. Bro. Noble also presented a report on his work in the College.

Bro. Noble read the report of the Trilingual Press which had been prepared by Bro. Ohlinger.

Adjourned to meet at 3 p. m. for a discussion of the Estimates for 1894, the Bishop appointing Dr. Scranton to the Chair. The benediction was pronounced by Dr. Leonard.

FIFTH SESSION.

Afternoon.

The entire time was given to the consideration of the estimates for 1894, Dr. Scranton occupying the Chair.

SIXTH SESSION.

Sept. 6th. morning.

The Meeting assembled at 9 o'clock, Bishop Foster in the Chair. The usual devotional exercises were held, after which the Records of the Fifth Session, morning and afternoon, were read and approved as read. The session was given up to the further consideration of the estimates for 1894.

SEVENTH SESSION.

Afternoon.

The Meeting was opened at 3 o'clock by the Presiding Bishop with devotional exercises. The items of the estimates were further considered and adopted.

Mrs. M. F. Scranton read the Estimates for the W. F. M. S. work for 1894, which were approved.

Dr. Hall read the report of the Building Committee concerning their operations during the past year.

Appropriate resolutions on the bereavement and departure